

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the
Luther League of America



THE GERMAN EMPEROR.
(See page 13.)

THE BADGE OF ROYALTY

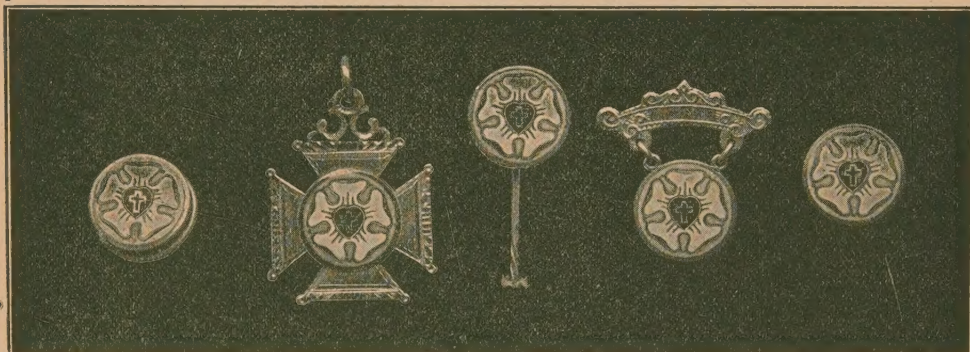
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



Button.

Watch Charm.

Stick Pin.

Pin with Hanger.

Pin Clasp.

THE ABOVE ARE EXACT SIZES AND STYLES OF BADGES

It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, \$1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

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Alexander Hamilton's Home

ON the hillsides to which Alexander Hamilton came in 1776 as a youthful officer of artillerists, and where he earned the commendation of his general, which later led to

sent to and which he faithfully observed. The new purchaser soon commenced the erection of the building, which stood within the grounds upon a slight knoll, near the edge of



ALEXANDER HAMILTON'S HOME,
Convent avenue and 141st street, New York City.

a closer association, stands this Grange, on ground that lay above the old Albany post road, which afterwards became his own.

The choice of Hamilton for his country home fell upon a tract of land, the purchase of which he made just one hundred and thirteen years ago, the deed being dated August 2, 1800. The owners, Jacob and Johanna Schieffelin, inserted a condition that the purchaser should "never cut down trees" upon the property, a restriction the buyer evidently willingly con-

the hillside, its exact position having been the south side of West 143d street, about 120 feet west of Convent avenue, its porch and entrance facing S. S. W., and being reached from the Bloomingdale road by a carriage drive that circled around by the well known group of thirteen trees, which he has been credited with planting.

Today it is marked by a handsome bronze tablet erected in 1907 by the Washington Heights Chapter, Daughters of the American

Revolution, simply recording the facts of its erection in 1801 and its occupation until 1804 by Hamilton.

To this charming home the name of "The Grange" was given. It was in the springtime of 1802 that Hamilton, with his family, took up his residence in this comfortable house.

The sad tragedies of that home life which bereaved Elizabeth Schuyler Hamilton of husband, son, and daughter form part of its attraction of our interest.

The hand that struck down the honored owner of "The Grange" was that of one who also had been a fellow soldier on the Heights and whose past was equally associated with its Revolutionary history.

The fierce spirit of political rivalry of that period, and the reckless demands of supposed chivalry contributed to the result that deprived the United States of America of its then most distinguished citizen.

REGINALD PELHAM BOLTON.

The Duty of Every Day

Every day brings its own peculiar duties. To the true and consistent servant of Christ life's daily duty will cease to be irksome. As we make Christ's strength our own, it will grow pleasant, and daily we will be learning how easy is His yoke, how light His burden, until at length our souls have found rest. Instead of waiting for opportunities, when zeal and love to Christ shall prevail, Christian duty will be seeking larger opportunities of usefulness and free-will offerings will be brought cheerfully to God daily.

There is inspiration for us in the exemplary conduct of the returned captives. They did not wait to do what they believed and knew was their religious duty until the temple was dedicated. At the very beginning they resumed the religious services, and sought to discharge their daily duty. They started right.

The fact this suggests is, they were doing the will of God from the heart. It is this that distinguishes eye-service from that done with good will. And for faithfulness to our duty we have this encouragement: "Knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free."

Many duties lie before you,

Trials oft your strength shall test;

But you need not fret nor worry

If you only do your best.

Do your best; get not disheartened,
Though the task seem hard and long.
God is ever near to help you;
He can make the weakest strong.

Tell Him of the work accomplished,
Ask His help to do the rest;
He can smooth the path before you,
God helps them that do their best.

Our subject, naturally, brings to mind the inspiring and memorable words of Lord Nelson, at the battle of Trafalgar: "England expects every man to do his duty." Let us bear in mind that in the battle of life our Commander, Jesus Christ, expects every man of us to do his duty. Let us make the words of the converted persecutor, "Lord, what wilt Thou have me to do?" our daily prayer; then if we are dominated by the spirit of obedience, in a review of each day's duty we will be able to say of it as Christ said of His life work: "It is finished!" R. N. S.

Humility and Modesty

At Wittenberg, Melancthon had issued an order that all the students should rise when Luther entered to lecture. Although this was an ancient college custom, yet the humble Luther was not pleased with it, and said, "I wish Philip would give up this old fashion. These marks of honor always compel me to offer more prayers to keep me humble. If I dared I would almost retire without having read my lecture." How different from the spirit of those who expect people to rise in mark of reverence for them, when they are only ministers of the people, and not having any personal qualities to command such external worship! The worthier a man the more humility he usually has!

A friend proposed to him that he should dedicate one of his writings to Jerome Ebner, a jurisconsult of Nuremberg, who was then in great repute. "You have too high a notion of my labors," answered Luther, modestly; "but I myself have a very poor opinion of them. It was my wish, however, to comply with your desire. I looked, but among all my papers—which I never before thought so meanly of—I could find nothing but what seemed totally unworthy of being dedicated to so distinguished a person by so humble an individual as myself."

The Open Church and the Luther League

PROF. REV. G. H. GERBERDING, D.D.

OUR day and age present much occasion for sadness. The headlines of our newspapers are enough to make one morbid. They tend to make the reader pessimistic as to humanity and as to the future of our country. It is best not to read the column reports of crime and nastiness. To fill one's mind every day with these stories and pictures of vice and shame is not only depressing, it is positively demoralizing.

But this ugliness does not depict the whole spirit of our time. There is also a vast array of goodness, of sympathy with sorrow, of fellow feeling and brotherly kindness. There is a widespread desire to help the helpless and also much earnest personal work to alleviate sadness and suffering. There is a laudable effort to do social service, where it is needed. Social service is popular. It has become a fad. Thousands of the best young people have become enlisted in it. Their beautiful deeds of love and sacrifice do not get into headlines of the newspaper. But they are sufficiently in evidence to make us optimistic and hopeful for humanity and for our land and nation.

The Lutheran Church claims to be the best and purest church in the world. And she surely is. She has the most wonderful history, the greatest array of scholarly consecrated and altruistic men and women, the richest literature and the longest line of institutions of mercy and charity. She is jealously careful of sound scriptural doctrine. Where true to herself, she insists that the sound doctrine must manifest itself in a deep spiritual life and in constant good works. She believes that love to God must show itself in love to one's neighbor. She must therefore believe in and practice social service.

The Lutheran Church is not impulsive. She is not carried away by waves of emotion or spasms of popular activity. True to her deep spirit and thoughtful nature, she has made a careful study of the causes of poverty, defectiveness, disease, crime, sin against childhood, ignorance and alienation from the Church. As is her wont, she has studied out and systematized the best and most permanent remedies. She is the only church that has a systematic inner mission. In this she has worked out a system of tried and true methods. Her inner mission in its plain practical meaning and working is Christian social service for

the bodies and souls of men, with emphasis on the Christian characteristics and habits.

In the Inner Mission she has devised, established, and is conducting the grandest line of institutions of child care and nurture and of Christian charity in the world. She has her trained agencies and workers in the male and female diaconate. Her twenty-two thousand deaconesses are angels of mercy the world over. Her three or four thousand trained deacons are ministering to tens of thousands of needy and forlorn men.

But not all who need compassion and help are in institutions. Not all who are willing and eager to render Christian social service can be deacons or deaconesses in the New Testament sense. There are uncounted thousands who need Christian sympathy and help around our churches, especially in reach of our congregations in the crowded parts of our cities. Tens of thousands of young men and women come from the country or from foreign lands to earn money in the great cities. They live, or rather exist, singly or by twos, in the narrow furnished rooms, often cold and scarcely large enough to dress, undress and sleep in. They eat in a public dining room or cheap restaurant. This is all the home they have. They cannot go to bed immediately after supper. Where shall they spend their evenings? Y. M. C. A.'s and Y. W. C. A.'s are too expensive and too far away. Where shall they go during the long evenings? The saloon, the public dance house and the cheap and oft disreputable show are open and alluring. Their atmosphere, companionship and influence are demoralizing and often ruinous to body, character and soul. Has the Church, the Bride of Christ, left in the world to carry forward the work that He did when He went about doing good, has she no duty toward these homeless, lonely, endangered and sad ones at her gates? Shall she let them go with only the houses and agencies of evil to give them the glad hand and make them welcome? Shall the church have no compassion on these multitudes? Or shall the church people let these strangers, whose lot is so hard and cheerless, know that they do care for them and are ready to make their lives brighter and richer? Surely there can be no question here. There must not only be sympathetic regard, but earnest effort to these unfortunates the good they need.

For this we need the open church. In all such districts the church should offer a wholesome place where the stranger and homeless may spend their evenings. If a parish house is at hand or possible, so much the better. But if not, let the basement be used. It did not desecrate the churches of Toledo, on whose basements the delegates and visitors to the General Council ate, drank and had a good social time. Let us not strain out the gnat and swallow the camel. Let there be a properly equipped reading room. Let there be a room furnished with and for innocent games. If possible let there be a social room where young people may visit with each other, where a young lady may go with her gentleman friend and vice versa. They have no homes in which to meet each other. Why not meet under wholesome and edifying surroundings rather than under the opposite influences. As a matter of course there must be the proper supervision.

And here is where the Luther Leaguers can do good, effective and blessed Inner Mission work. There is an opening for Lutheran social service. Let the League as a whole take up the matter. In consultation with the Church council and under its direction, let the basement rooms be equipped. Let the proper motives be put on the walls and attractive announcements of and invitations to the services of the congregations. Let there be papers and tracts for free distribution. Let there be an electric sign on the outside inviting all to come in to spend the evenings. Let the League systematically canvass the neighborhood and leave cards of invitation at each place. Let there be no fees, but a box for voluntary offerings at the door.

Then let the Leaguers take turns in going two and two each night to oversee and welcome the comers. The hours should not be later than ten, or at the latest ten-thirty. Each League can work out its own details. Short encouraging reports should be sent to and published in the LUTHER LEAGUE REVIEW. What a blessed Inner Mission work might be done this winter. Let all Leaguers get to work. The pastor's interest and effort is taken for granted.

The Power of the Scar

One of the interesting personalities in our recent American history was Gen. John Brown

Gordon. General Gordon was born in Upson County, Ga., February 6, 1832. He was a lawyer, a soldier and a statesman. During the Civil War, General Gordon enlisted in the cause of the Confederacy, in which service he rose to the position of Lieutenant-General. It was General Gordon who led the last Confederate attack upon the Union army under Grant at Appomattox, Sunday morning, April 9, 1865.

After the war, General Gordon engaged in politics. He had graduated from the University of Georgia and was trained and qualified for any position in civil life. He was Governor of Georgia and was twice elected to the United States Senate, serving from 1873 to 1880 and from 1891 to 1897. He died at Miami, Fla., January 9, 1904.

In connection with his political life, the following incident, if true, is quite amusing. The *New York Commercial*, having stated that a certain member of the Legislature was elected on purpose to vote against him, gives the result as follows: "He stormed and raved against his old commander at all times and places, and when it came to voting he marched resolutely up the aisle with an anti-Gordon ballot in his hand. There on the platform sat the old general, the scars of battle still disfiguring a face that had once been handsome. As the Barnesville veteran approached the ballot box his heart began to fail him when he caught sight of Gordon. His frame shook with emotion, but he tried to nerve himself for the ordeal. Then suddenly turning and facing the caucus, he cried out, as the tears streamed down his bronzed cheeks: 'It's no use, boys! I can't do it! Here goes my vote for John B. Gordon. It was all up with me, boys, when I seen that there scar. Forgive me, general.'"

If it were needed to teach a moral or point a story, this would be a good illustration. There are thousands today who by their words and life are in opposition to Christ and His cause. Could they see the scars made by the thorns upon his brow and the print of the nails in his hands and feet, and the rent in his side caused by the spear, would it make a difference? To see the cross and its burden should move them to penitence and contrition. Like the old soldier, crying out, "Forgive me, general," they too could cry out, "It is no use: I surrender to Jesus Christ, who gave his life for me."

How the League May Help the Pastor

MISS. BLANCHE FRASER.

EVERY member of the League should discover the joy of doing for the pastor. The one for whom we do the most is the one of whom we will think the most. The pastor needs the best services of all in the church and is very appreciative of anything done to help him in his work. Reveal to the pastor the joy of being a member of the League, for what can be put into it, instead of what can be gotten out of it. Be givers rather than getters and guard against the danger of being too easily satisfied, doing things by halves.

"The best in any life comes as we go along. It does not pay to preserve all our pleasures for some time in the beyond. Save for the future; but do not in so doing rob the present."

So much depends on the pastor, as his duties are many. It is greatly to be desired that every member of the League be made to feel his responsibilities for co-operation with the pastor, and in turn aiding in the Luther League work. Guard every appearance of carelessness and neglect of ordinary duty which comes under the pastor's eyes. You may cause him solitude and a heart pang, which will take away from the strength that ought to be spent in pushing the church forward.

Every member of the League should think less of self and more of Him who gave himself unto humanity. Make every possible effort to meet the need in your church.

Sometimes the pastor can barely hold his church at the point which he has attained. Often his whole strength is spent in keeping the chariot from rolling backward down hill, so that there is not a particle of spiritual energy left to give propulsion upward.

Go to the poor and see what they want and show compassion at once to their soul and body. Buy them small books that are most likely to do them good and make them promise to read them with care and attention. Get information how families in the church are ordered, that the pastor may proceed in his endeavors for their future good.

Persuade them to study their own spiritual wants and to get their hearts affected with them; and in the meantime advise them to use a form of prayer, rather than not pray at all.

Guard jealously the prayer life, and pray for courage to face all Christian work, also

for more faith in prayer; the more we believe the more we will pray.

Remember the pastor in prayer, that he may fulfill the mission God and man expect of him.

See that there are some useful books in the home besides the Bible and encourage the reading of good books. The books of the Luther League reading course ought to be in every church library and read by every member of the church.

Visit the sick and assist them to prepare for either a faithful life or a happy death. Imitate Christ in forgiving, always remembering difficulties must quicken us in our work. It is easiest to forgive people after we have been sufficiently concerned about them to take them to God in prayer.

As the future of the church depends on the young people of today, the League must work in full sympathy with the rest of the church. The League is a branch which is bearing much fruit in training workers of value and making its influence felt in all church work.

If it were arranged that every Leaguer, standing in his lot, should assume all the responsibility, which belongs to him and have no way of laying any part thereof upon another, it would make human judgment so much easier. To all appearances it would have made the justification of the Divine government much less difficult. What we thought would be seen and how far we shirked would be known. As it is now, it seems impossible to fasten to any human being his exact responsibility.

So many members in the League think they do not need to speak to strangers in the church. Nor do they notice whether any person is looking after the strangers or not.

By being ready after the service to speak to every one we can be a great help to the pastor. Be very watchful for strangers that they do not go away from the church with a feeling of longing and loneliness. When a stranger comes into our church and is not made to feel welcome, he will not come to our church very soon again. But it is hard to determine who is to blame in a church. It is so easy to throw the responsibility on another.

There are advantages in this interdependence which far outweigh the rolling of responsibility upon others. You may go

through life unacknowledged as the authors of great things. Others may wear the laurels; others may hold the office, but if you did it, if your influence was at the bottom of it, God is in it, Jesus the Judge will give you in the sight of the universe, just precisely all the honor you should enjoy and a just soul desires no more.

Oftentimes strangers feel welcome in a church and desire to come again from the sermon they hear and the way the services are conducted, but we can not depend upon that being enough. They should receive a cordial welcome.

Always remember the Luther League motto: "Of the Church, By the Church, and For the Church," and be ever loyal to the Church of the Reformation. The pastor will thus receive aid, not for the sake of the church, but for the sake of those who need the church's God. Let us be persistent in educating ourselves to know and work for the church.

Have a definite conception of the church doctrine and the process by which its work is done. Then if religion is always carried into the everyday life, the pastor will receive the proper help from the League and the church will go forward.

Preaching to the People

When the theologians from Suabia and Strasburg assembled in 1537 at Wittenberg to converse with Luther on the articles of the Holy Communion, Bucer, at the request of several learned men, preached a sermon in the parish church of Wittenberg and was invited to supper by Luther. At table, when some were talking about the sermon, Luther said to Bucer, "I was very much pleased with your sermon; but I am a much better preacher than you." "Yes," said Bucer, "all who have heard you preach give this testimony, and everybody must praise your sermons." "Not so," Luther replied; "you must not understand this of vain-glory. I know my weakness and cannot preach such ingenious sermons as you. But when I ascend the pulpit I see what kind of hearers I have; to those I preach what they can understand. Most of them are laymen, poor and plain people. But you make your sermons too high and float in the air. Thus your sermons are only for the learned and my countrymen here cannot understand them. Every minister

ought to see what kind of hearers he has and whether they understand his preaching, and he should not show his great learning."

Similar counsel Luther gave to Dr. Mayer, whom he thus tenderly admonished when complaining of being unable to preach as ably as some divines: "Loving brother," he said, "when you preach regard not the doctors and learned men, but regard the common people, to teach and instruct them clearly. In the pulpit we must feed the common people with milk; for each day a new church is growing up which stands in need of plain and simple instruction. Keep to the catechism—the milk. High and subtle discourses—the strong meat and wine—we will keep for the strong-minded."

Livingstone in Scripture

By Rev. Charles L. Fry, D.D.

It is not a mere play on the name of David Livingstone, in this centenary month, to recall the well-known sentence of St. Peter in which he speaks of "a Living Stone, disallowed indeed of men, but chosen of God and precious." It is a title which he uses of our blessed Lord, but for this very reason it may find a copy in mortal men who are His disciples, as it surely did in the man whose own name is strangely indicated with peculiar fitness.

It ought to find the same striking copy in us all. The Apostle's immediate application of the name is this: "Ye also are Living Stones in God's sacred altar, and at the same time priests to offer up spiritual sacrifices thereon, acceptable to God by Jesus Christ." And mark the further application, if we be destitute of missionary consecration: "Unto those who are disobedient" (here remember the Lord's absolute command, Go ye into all the world), "this Living Stone becomes a stone of stumbling and a rock of offence."

Then finally comes the positive side of the same truth, as radiant with sunshine as the negative is black with shadow: "But ye are a chosen generation to show forth the praises of Him who hath called you out of darkness into His marvelous light." This is precisely what He is now doing to Livingstone's loved Africa, through us who celebrate this centennial. He is calling the Dark Continent out of its midnight gloom into His marvelous light.

Devotion to God brings with it self dedication to duty, and the joy of having done right.

Germany's Emperor

ONE of the great men of the world is Friedrich Wilhelm Victor Albert, Emperor of Germany, known as William II. He has done much to enhance the commercial greatness of his country. He has left his impress indelibly stamped upon both our times and his country. William II was born at Berlin, January 27, 1859. He was the grandson of William I, and son of Frederick III and Princess Victoria of England. M. Herbet, the Ambassador of the French Republic to Germany, some years ago, thus speaks of William II:

"He is neither a fanatic nor a devotee. Moreover, his recent intervention in educational questions has proved it. In private life he shows himself expansive and familiar. Being excessively active, which is natural at his age, he remains, so to say, on the stage, playing his part, from eight o'clock in the morning till eleven at night, for four, five, and even six days consecutively, with an incredible power of resistance, and without apparent fatigue. He is always very affable, and, if the expression were not rather disrespectful, I should go so far as to say he aspires to be *fin de siècle*, as they call it in Paris. But when he has to appear in public as Emperor, he resumes at once his character; his countenance, his movements, and everything change, and he shows himself to his people and to the army as a sovereign who is determined to appear a sovereign. There are in him two men—the familiar, prepossessing, open-hearted Prince, chatting with the greatest freedom, like a young aristocrat, and the Emperor placing himself at the head of his troops to be acclaimed by the people. . . . The youth of a king leads him sometimes to say things which appear very grave, and in our day a word travels round the world in twenty-four hours, sowing alarm, which is, however, quickly calmed, for people discover in that word the enthusiasm of youth. The Emperor is very eloquent: he speaks with the greatest facility and is very fond of extemporizing. His father and grandfather, in official ceremonies, read speeches prepared beforehand and spoke with great moderation. William II extemporizes and indulges in sentiment. What can be more natural than to speak about everything when one is young and is convinced of having a mission?"

Immediately on becoming Emperor and

King of Prussia, William II displayed his intention to exercise personal control of the government. The signal event that indicated this purpose was his break with the Iron Chancellor, Prince Bismarck. In March, 1890, the Emperor dismissed Bismarck, who disapproved of his policy. The same independence, fearlessness and self-reliance have distinguished him in his remarkable career ever since.

The following story is told of the German Emperor: During a recent maneuver he was riding with his staff, and came across two huge wagons on the Berlin road. Asking where they were going, the drivers replied that they were carrying food for the officers of the guard. On this he ordered them back to Berlin. In the evening he went to the ground where the guard was camped, and found the officers were hanging about, looking, like Sister Anne, along the Berlin road, with a hungry air. "What was the matter?" he asked. They said that their provisions had not arrived and that they were to reach them from Berlin in a small cart. "I have just ridden along the Berlin road," said the Emperor, "and I can assure you that there was no cart; but I met two huge wagons which were bringing provisions for the officers of some regiment, and as I thought that officers and soldiers ought to fare alike during the maneuvers I sent them back to Berlin."

William II was educated at the Gymnasium of Cassel and the University of Bonn. In 1881 he married his queen, Augusta Victoria of Schleswig-Holstein. On the death of his father, Frederick III, he succeeded him as King and Emperor, June 15, 1888, since which time he has exercised a beneficent rule of the destinies of Germany.

Truly a Rich Port

A five days' sail from New York brings one just within the tropics and to the beautiful island of Porto Rico, meaning "rich port." It is indeed a garden spot. The thatched roofed huts on the mountainside, always surrounded by little gardens of flowers and black eyed little tots running in and out, make a lovely picture. The island is rich in vegetation. It is always covered with verdure. God has truly made a beautiful Porto Rico. It is only the changes wrought by man that mar the beauty.

Individual Responsibility

BY MRS. L. J. BAKER, LATROP, PA.

AS Luther Leaguers we are individually responsible for the success of the League. Each one has some duty he can perform to help make it a success. Our first personal responsibility is to God. Our first work is to make Christ supreme in our own hearts and lives, to surrender our will to His and to do our best to carry out His will in our daily lives, and to pray without ceasing. We should make careful preparation for our devotional meetings, and in order to do this, we must first know the Word of God. Know also the doctrines and teachings, the history of our church. Know what her work is in the mission field—in all its phases. Always be willing to take an active part in the meeting. Don't expect the officers to bear the whole responsibility—their duty is to guide and direct. We should keep before us the parable of the talents, the interpretation of which is no doubt very familiar to all. The trading of the servants is the faithful use of the opportunities of service, made by the professed disciples of Christ. There is a diversity existing between individuals in the opportunities of service, some have received five talents, some two, and some only one, but there is given "to every man according to his several ability." Christ has regarded both natural abilities and providential surroundings of each man, and no one has more opportunities of service than he can avail himself of to the full, and every one has as many as he can use with advantage, but each and every one is to be held accountable for that which has been entrusted to his care. If God has blessed you with five talents, rejoice over it, and use them in his service. If he has given you but one, be faithful, it is all God asks.

There rests upon each one a responsibility towards his fellow-men. We are to endeavor to influence society, to make others better and happier, to let our Christian life shine out in kind words and deeds, to bring humanity to Christ. If we would be successful in raising the fallen and reclaiming the abandoned we must be willing to come into warm personal contact with them. Christ sets us a perfect example in his dealings with the sinner, the sick, and the fallen, all thro' his ministry. When he would heal the leper he did not cry to him, "keep at a distance, for thou art unclean." But he did something new to all Is-

rael. He put his hands on this miserable creature and made him whole. In the story of Uncle Tom's cabin we recall the character, Miss Ophelia, who would reform the little incorrigible dorky, but found her efforts in vain so long as she shrank from her touch as from a toad. Those who are the greatest elevators of their fellow men are not the haughty Simons who scowl upon the outcasts, but the loving disciples of Jesus, who seek to show them tokens of affection.

We bear an individual responsibility to the church. Think what our leagues could accomplish if every one felt their responsibility and tried to meet it. We are indeed indebted to our church. How much has it not done for us under God? We are born amid its blessed and hallowed influences. In its Sunday school and in the catechetical class and at its services we have been taught the precious truths of salvation and eternal life. All this is no mean inheritance. Others have labored and sacrificed that we might have God's truth. The veterans of our Synods have not spared themselves. Our older church members have acquitted themselves well that they might retain God's truth and transmit it in purity as the choicest inheritance to our youth. The fathers and mothers are nearing Jordan. Let us pray that their drooping mantles may fall on us in a two-fold measure. We are to maintain and guard present possessions and constantly add new. Our motto should be "the world for Christ." The King of Glory wishes the full number of recruits wherewith to fight the powers of darkness and reclaim a fallen race and our youth are the soldiers to respond to the call of the army of God, the Christian church, to fight the good fight of faith. Let us not forget Christ's teaching, "For unto whomsoever much is given, of him shall be much required;" have you riches, they are to be used for His glory; have you talents, they are to be employed in His service; have you only one talent, it is not to be hidden or to be wrapped in a napkin, but whatever, with your little, you *can* do, you *must* do, for the hallowing of His Name.

—●—
O Comforter of priceless worth,
Send peace and unity on earth;
Support us in our final strife,
And lead us out of death to life.

What Can a Young Woman Do in Regard to Social and Church Work?

Ages of the past and the present age have their remarkable Church women—but I am speaking of what we “commoners” can do; we, who think we have no talent, who have no place in the world and no wealth. Helen Gould with her wealth has done much for the Church, but

“Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in *ourselves* are triumph and defeat.”

We must first prepare ourselves for the work—without preparation there is no success. If we intend to help our Church, then let us know our Church doctrine. You and a few friends spend a half hour some evening of the week and become acquainted with your Church, if you have not done so. Then cultivate a cheerful disposition, but also a spiritual disposition, that you may have power to win souls for Christ. Then gain self-control and be a woman of character and virtue.

Paul gives his famous recipe for virtue as follows:

“Whatsoever things are true, whatsoever things are honest,

Whatsoever things are just, whatsoever things are of good report,

If there be any virtue and if there be any praise, think of these things—

For the results of such thinking are action, habit and character.”

“As a man thinketh in his heart, so is he.”

I have spoken of ourselves—now for *others*. Our motto, girls, should be *others*.

First and foremost, your pastor. Encourage him when things have gone wrong. Call on him or over the telephone. Ask him if you can aid him. Plan to help him when he asks, Sunday school work, or other. Be a “minute man” for your church, your pastor, and finally your Master. When the season of the year makes especially heavy work, try and lighten his burdens.

Carlyle says: “Blessed is he who has found work. Let him ask no other blessing. All true work is sacred.”

By aiding your pastor you aid your church. Aid your church by attending all the services of your own congregation. Each Sunday—whatever the weather or the style of hats be—be in your accustomed place, for the exam-

ple to others, for the encouragement to your pastor, and to help yourself. An old man who was stone deaf every Sunday took his accustomed place in church. Once, when made to understand why he did this, he said: “For the sake of others, that they may follow my example.” Think what a sacrifice when we can enjoy the blessings of hearing. You prove your loyalty by your action, for, “as the body is dead without a spirit, so is your faith dead without action.”

Next, make the environment and atmosphere of your church a pleasant one. It lends much toward promoting its growth. Have you heard of the girls’ club called the “Temple Sorority Girls,” who grow flowers in their own homes for their church decoration? The expense is small and the trouble a pleasure. Hyacinth, tulip and many other bulbs can be bought for a small sum. Hyacinths that cost five cents can be made to perfume the whole church for two and three Sundays. These beautiful potted plants can be grown in season. This, it seems to me, is more economical than buying bouquets of cut flowers and there is so much more pleasure derived from them.

Then there is the Choral Society, a committee of girls who give fine concerts occasionally for the church benefit.

You can organize yourself into a Sunshiner Club, whose aim is to help and to cheer. You as individuals or several can carry Church papers and magazines some pleasant afternoon or evening for those who have none. You would be surprised to find that some people have hardly ever seen an illustrated paper or magazine. This gains friends for your church and League and lifts the moral attitude of people in general.

Girls can supply the wants of some poor Sunday school child in need of food and clothing. It is with pleasure that you will recall the happy evenings spent sewing for some motherless Sunday school scholar and with appreciation as you recall the following Sunday on which they appeared in Sunday school. The pastor can easily tell you where in his congregation there are such, or you can organize a lookout committee who would find them.

A few girls might make it a practice to remember the aged people of the church on

their birthday anniversary or have a social time for them during the year. This happened in the home of a dear old lady on her 84th birthday. Half a dozen bright-faced girls made her a visit and sang to her. On Christmas they gave her a basket of candy and nuts. Perhaps some elderly lady or man of your congregation is an invalid and hasn't had the pleasure of hearing a sermon. A few might group together and sing to her some old, familiar Church hymns. You will brighten the Sabbath for her and through her influence gain associates of hers to come to your services.

Then there are the fancy work bazars with simple articles made by the girl's deft fingers outside her working hours for the mission fund or church. There are simple lunches to be served on election and circus days. Fifty dollars can easily be cleared and given to help some little Sunday school girls and boys who need a coat or sweater. Holidays always present numerous ways of helping the "shut in" and the poor—cheery faces that bring to the poor of the congregation some little treat for which they have deprived themselves. Mission barrels at certain times of the year when girls plan to send something to one of their Church missionaries. I will refrain from going out of our own locality. To be a deaconess or missionary for the Church is much, but let us make the most of ourselves at home. Home church work is as responsible and often as heavy as many foreign fields.

Perhaps in our church and League we young women should make a greater effort to be sociable to strangers. Have you ever been without home in a strange town; and, finding your Lutheran church, attended its meetings? What kind of a welcome did you receive? There are many Lutheran men and women away from home in the new church that do not receive the attention and warm welcome they expect. They get into the habit of staying away and the result is a backslider. There are three steps to the lost world—First, neglect; second, refusal; third, despise. We are, in a measure, responsible for neglect, for thoughtlessly we pass by these strangers. Speak to people. You don't need an introduction in your church. Go about quietly greeting everybody with a smile and a hand-shake as though you wished them back. Have you ever noticed how contagious a smile is? Invite a strange schoolgirl or working girl to go to service with you. If

you can, have the girl away from home spend the week end at your home. Speak to the young men of the League. You can get them to come back again. In church speak to the aged couple. It is a pleasure for some youthful bright face to welcome and greet them. Don't be afraid of lowering your social position. Make yourself a friend of everyone. No one was ever reformed by hate. A minister once visited a church of which he later became pastor. After services he shook hands with no one, inquired of no one. Things remained so and the board called a meeting concerning his strange actions and censured him for it. He said, "Just one year ago I chanced to be in this town, and finding my home church here, dropped in. No one spoke to me. In fact, I myself was probably the only one who knew that I was here. I have treated you likewise." Not that I favor this, but more of us thoughtless girls need some such a cure. Let us look out for the friendship of young Leaguers who are strangers. Let us have them join our ranks rather than some other association. Let us show them how to stick to their colors. It takes courage and decision, but no effort is without avail.

Above all, we girls should try to win souls for Christ. You can touch the heart of a wayward girl sooner than anyone else. There has always been a great movement concerning the saving of men. It is as important to save one hundred thousand young women, now pure and innocent, from joining the ranks of the fallen as to rescue those already plunged down into the vortex. We should endeavor to remove many temptations which society throws about young girls. People offer money enough to buy all the Christian service done for them. The Church wants men and women. Few churches today have sufficient people who give personal service. The Church suffers for lack of volunteer energy and staying power. To have one woman bear three burdens, each asking all the powers she can give, is bound to be a failure. Let us lend our personal energy. Let us ask aid in our prayers. Let us have a watch hour for our church and League.

The final one to work for is the Son of God. Young woman, are you trying to win some soul for Christ? Have you tried to get some friend or companion to have her name written on the Book of Life? The only daughter of a wealthy friend sickened and died. The father and mother stood by her

bed. He had spent all his time in accumulating wealth for her. She had been introduced into gay and fashionable society, but she had been taught nothing in Christ. As she came to the brink of the river of death, she said: "Won't you help me? It is very dark and the stream is bitterly cold." They wrung their hands in grief and despair but could do nothing for her, and the poor girl died in darkness and despair. What was their wealth to them, then? Let us not have a picture of this sort on our conscience. Let us haste to the rescue. Every time the clock ticks, some soul passes away. Excuses? Have you an excuse that will stand the light of eternity? Show everyone Christ as a teacher, preacher, physician and comforter. Give all you can as is repeat-

ed in this small verse, which I shall quote as a closing:

"May every soul that touches mine—
Be it the slightest contact, get there from some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To have the thickening ills of life
One glimpse of brighter skies beyond the gathering mist,
And Heaven a surer heritage."

If this shall be the result of our work as women of the Luther League and Church, we are women, indeed, and our labor is not in vain.

Luther League Topics for 1914

BY REV. GEORGE H. SCHNUR, EDITOR.

THE following schedule of topics was adopted at Albany at our last convention. It follows the same general lines as in former years, but has added subjects on some lines not used heretofore. Analyzed as to theme, they are as follows: Beneficence, 1; biblical, 4; devotional, 5; doctrinal, 5; educational, 3; festival days, 6; historical, 7; missionary, 8; patriotic, 2; practical, 5; sociological, 3; song service, 1; temperance, 2; total, 52.

The variety is greater than ever before. Let us hope for a good year. All topics should be practical in their effect and result. If doctrinal, it is to point us to something fundamental in our thinking, which is to grow into true Christian life. If historical, it should draw from the glorious past of our Church some lessons for the present, for history repeats itself. Keep in view the fact that through these topics we are training Lutheran Christians. Let our Luther Leaguers never be ashamed of that which is positively Lutheran, be it the teaching, the story of the past, or the study of the ever widening work of the present.

In our historical topics this year and the next we will have something new: a series of biographical studies of American Lutheran pioneers in the various languages and nationalities. Omitting Muhlenberg, who is the patriarch of the whole Church, and belongs to no one nationality or synod, we will study the lives of the following: English, General Synod,

S. S. Schmucker; Tennessee Synod, The Hensleys; Pennsylvania Synod, C. P. Krauth; Norwegian, C. L. Claussen; Swedish, Lars P. Esbjorn; German (Missouri Synod), C. F. W. Walther. These biographical studies will give our Leaguers a bird's eye view of the foundations of some of our leading synods and thus will be of practical value.

We are more and more convinced that in the weekly meeting for the study of the topics in a truly devotional spirit is found the central motive force of the whole movement. Let our aim be toward perfection, even though that ideal ever seems to be just beyond our grasp.

Themes and Texts, 1914

ADVENT, 1913.

November 30, December 7, 14, 21, 28.

- I. *Festival*—THE MESSIANIC KINGDOM.
Isa. 2:2-5; John 18:36-37.
 - II. *Historical*—(Series, Amer. Luth. Pioneers),
(Gen. Syn.—English) S. S. SCHMUCKER.
Amos 9:11-15.
 - III. *Beneficence*—SYSTEM IN GIVING (The Tithe?). Gen. 14:18-20; Mal. 3:8-12; I Cor. 16:1-8.
 - IV. *Doctrinal*—"THE WORD WAS GOD" (Art. II). John 1:1-5.
- Christmas. *Festival*—THE GIFT THAT TRANSFORMED THE WORLD. Matt. 1:18-23; John 1:29.

EPIPHANY, 1914.

- January 7, 11, 18, 25, February 1, 8, 15, 22.
New Year. *Festival*—"JESUS CHRIST THE SAME
YESTERDAY, TODAY AND FOREVER."
Heb. 13:8-16.
- I. *Missionary—Foreign*—THE LONGINGS OF THE HEATHEN AFTER GOD. Acts 17:22-28.
 - II. *Missionary—Home*—AMERICAN LUTHERAN WORK AMONG THE SLAVS. Acts 16:9-20.

- III. *Missionary — Inner — THE CHURCH'S DUTY TO THE AGED.* Psalm 37:23-36.
 IV. *Missionary — General — ON CHRISTIANITY'S FRONTIER.* Matt. 28:16-20 (R.V.).
 Septuagesima. *Doctrinal — "THE WORD WAS MADE FLESH."* John 1:9-14.
 Sexagesima. *Sociological — BUILDING THE BROTHERHOOD.* I John 4:20-21.
 Quinquagesima. *Historical (Tennessee Syn. English) — THE HENKELS.* II Tim. 1:8-14.

LENT, 1914.

- March 1, 8, 15, 22, 29, April 5.
 I. *Devotional — "IS MY LORD."* John 20:26-29.
 II. *Devotional — "HE HUMBLED HIMSELF"* Phil. 2:1-11.
 III. *Devotional — "WHO ENDURED THE CROSS?"* Heb. 12:1-2; Phil. 2:8.
 IV. *Devotional — "WHO HAS REDEEMED ME?"* Col. 1:14.
 V. *Devotional — "THAT I MIGHT BE HIS."* I Cor. 6:19-20.
 Palm Sunday. *Festival — LOYALTY TO OUR KING.* Matt. 21:5.

EASTERTIDE.

- April 12, 19, 26, May 3, 10, 17, 24, 31.
 Easter. *Festival — "THE THIRD DAY HE AROSE AGAIN"* (Art. II). John 20:1-18.
 I. *Historical — THE NAME PROTESTANT — The 385th Anniversary.* Acts 20:28-31.
 II. *Sociological — THE COMMERCE OF COVETOUSNESS.* II Pet. 2:3, with commandments.
 III. *Biblical — THE FIRST MARTYR.* Acts 7:54-8:1.
 IV. *Missionary — General — TRAINING FOR MISSIONARY SERVICE.* Gal. 1:11-24.
 V. *Doctrinal — "HE ASCENDED INTO HEAVEN"* (Art. II). Acts 1:4-14.
 Exaudi. *Historical (Pennsylvania Syn. — English — C. P. KRAUTH.* Jer. 6:16-21; Eph. 4:11-16.
 Pentecost. *Festival — POWER THROUGH GOD'S SPIRIT.* Zech. 4:1-10.

THE TRINITY SEASON.

THIRD QUARTER.

June 7, 14, 21, 28, July 5, 12, 19, 26,
 August 2, 9, 16, 23, 30.

- Trinity. *Educational — AFTER THE COMMON SCHOOL, WHAT?* Ps. 78:1-8.
 I. *Missionary — Inner — OUR CHURCH AND THE HOMELESS CHILDREN.* Jas. 1:22-27.
 II. *Biblical — WHAT SHALL I DO WITH JESUS?* Matt. 27:15-23.
 III. *Historical (The Norwegians) — C. L. CLAUSEN.* Isa. 26:1-7.
 IV. *Patriotic — THE BIRTH OF THE NATION.* Ps. 33:12; 147:12-20.
 V. *Temperance — CLEAN LIVING.* Prov. 4:20-23; 20:9; Matt. 5:8; Jas. 1:27 (1-c).
 VI. *Practical — HOW SHALL I HAVE A GOOD TIME? Or, Our Young People and Their Amusements.* I Cor. 10:23-33.
 VII. *Practical — PURPOSE, THE BACKBONE OF CHARACTER.* I Kings 19:9-14; Dan. 1:8-16.
 VIII. *Practical — REVERENCE.* Ex. 3:2-6.
 IX. *Temperance — PARTNERSHIP IN OTHER MEN'S SINS.* I Tim. 5:22.
 X. *Biblical — THE MASTER'S YOKE.* Matt. 11:25-30.
 XI. *Biblical — THE EMPTY HEART.* Matt. 12:43-45.
 XII. *Biblical — A SONG SERVICE.* Psalm 92; Col. 3:12-17.

FOURTH QUARTER.

September 6, 13, 20, 27, October 4, 11, 18, 25,
 November 1, 8, 15, 22.

- XIII. *Educational — LUTHERAN COLLEGES FOR CHRISTIAN CULTURE.* II Pet. 3:14-18.
 XIV. *Practical — LUTHER LEAGUE CONVENTIONS — WHAT BENEFIT TO ME?* Ps. 119:9-16.
 XV. *Sociological — UNJUST LAWS AND LAW-MAKERS.* Isa. 10:1-4.
 XVI. *Practical — WHAT MAKES THE CHURCH STRONG?* Matt. 16:13-20.

- XVII. *Historical (October 1-3, 1529) — MARBURG'S LESSON FOR AMERICAN CHRISTIANITY?* Isa. 8:20; Jer. 6:16; Eph. 4:14; Heb. 13:9; I Tim. 4:16; II Tim. 1:13; 4:3-4; I Pet. 3:15; II John 9-11; Jude, 3; Rev. 22:18-19.

- XVIII. *Missionary — Home — CARING FOR OUR OWN.* I Tim. 5:8; Luke 10:1-11.

- XIX. *Doctrinal — "WHO IS ON THE RIGHT HAND OF GOD."* I Pet. 3:22.

- XX. *Educational — DOES A COLLEGE EDUCATION PAY?* Deut. 4:9-14.

- Ref. Week. *Historical — THE RESTORED WORD.* II Chron. 34:14-21; II Pet. 1:19-21.

- XXII. *Missionary — REKINDLING THE LIGHT THAT FAILED.* II Kings 23:1-3, 21-23.

- XXIII. *Doctrinal — "TO JUDGE THE QUICK AND THE DEAD."* Matt. 25:31-46.

- Thanksgiving Week — "GIVE THANKS UNTO HIM." Psalm 100; Eph. 5:20-21.

Drifting

It implies breaking away from something. When a ship is torn from its mooring it drifts out into the open sea to battle with all the perils that attend. Picture of many a life today. Drifting from the truth, drifting from true character, drifting from the house of God, this describes the state of many a young man and others, not a few, who were once familiar with those higher and better things which God approves and which make for righteousness. He was not a weakling in intellect or character who said: "We ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." Clearly it is easier to drift than to return to safety and rest. Whenever a young man, or any one, begins to think lightly of the Bible, and of the ordinances of God's house, and of Christian duty, then drifting has commenced, and as it makes its way into the wide, deep sea of unbelief all vision of God and his house vanishes. The better habit, possibly the heart sorrow of father and mother, has no influence on such. They sweep on quite unconscious of the destiny their course invites. If persisted in, there is an awful gloom in it. By and by, when age and loneliness comes on, and the inevitable curtain of eternity quivers before them, what will they do? The writer once said to one of these after years of wandering, "Are you happy?" With a serious countenance and tone he answered, "I am not." The years had come upon the man who had forsaken God and his house. How could he be happy? There is but one course for the drifter. That is to return promptly. The door is open, and the music of the loving invitation breaks from it and is borne out on the darkness. "Return. I will heal your backslidings." God's invitation is never more tender than when given to his own wayward children.

Luther League Topics

4th Week after Epiphany. February 1, 1914.

On Christianity's Frontier

Matt. 28:16-20.

DAILY BIBLE READINGS—Jan. 26-31.

Monday, January 26—Acts 12:1-25.
Tuesday, January 27—Acts 13:1-25.
Wednesday, January 28—Acts 13:26-52.
Thursday, January 29—Acts 14:1-28.
Friday, January 30—Acts 15:1-20.
Saturday, January 31—Acts 15:20-41.
Sunday, February 1—Matt. 28:16-20.

HINTS FOR LEADERS.

Hymns. Psalm (read responsively). Gloria Patri. Scripture lesson, Matt. 28:16-20 (read by leader). Hymn. Prayer. Hymn. Remarks by the leader. Paper on mission work. (Secure from your pastor reports of Mission Board and present in your own language the work for missions on the frontier. Hang up a map of the United States and point out the frontier missions of your synod.)

Special music, as arranged for.
Appoint one or two members to collect and at this point narrate some anecdotes about mission work in the West.

Hymn. Summarize discussion in the REVIEW. Summarize discussion in the Topics. Hymn.

Remarks by some member of the W. H. and F. M. S. Remarks in summing up by pastor.
Close as in Closing Service in Luther League Hymnal.

(Topic reviewed by Rev. Luther B. Deck.)

There always will be a frontier. When Jesus said to His disciples, "Go ye into all the world and preach the gospel to every creature," he outlined a program that was as extensive as the world is wide and as long as the limit of time. To reach every creature with the message means an effort for conquest ever insistent and onward. The onward march of the church into the wilderness of sin cannot stop until this work is accomplished. Consequently there will always be a frontier to be occupied for many generations to come. No one can conscientiously sit idly by and say, "There is nothing more to be done." Such an attitude is the result either of willful rejection of the Saviour's command or woeful ignorance of conditions.

The frontier must be known. Alas the old cry, "My people perish for lack of knowledge," is too true of mission work. That there is a frontier all must admit, but where it is and what its needs are and how it can be won are questions which are not so easily answered by the average Christian. Even the Apostles did not at first realize what the parting message of Jesus implied. They were loathe to leave Jerusalem or to tell the glad tidings beyond their immediate Jewish circle. It required a special message from on high to send Peter to Cornelius and to arouse Paul

to be the great preacher to the Gentiles. The narrow exclusiveness of the old Jewish religion in which they had been raised had so limited their spiritual vision as to make it necessary for God to show them what His will really was. For us, however, no such special messages should be required. With the New Testament before us and the pages of history full of missionary endeavor we should not hesitate but go boldly on in the missionary trail blazed by the Apostles and the heroes of the cross. And yet how true it is that there are many narrow Christians today who see no further than their own congregation, their own home, their own selves! Probably they are waiting for a light from heaven or a feast of good things let down on a sheet from heaven before they will arise and do their duty! Alas! Alas!

The frontier can be known. Ignorance is no excuse in this enlightened age. If the New Testament and history do not throw enough light on the program whole libraries of missionary works can be had for the asking. Every Luther League should pride itself in a missionary library which can be circulated among the members with great profit and would be very helpful in handling missionary topics. By writing Young People's Missionary Movement, 156 Fifth avenue, New York, a list of literature and prices on any country of the world will be sent free of charge. Nor need we be afraid of learning too much for knowledge is power and missionary knowledge is the fuel to make the smouldering spiritual fire in our hearts and in our churches burst forth into flame.

Knowing the frontier not all. The topic "On Christianity's Frontier," means more than a vision of the frontier and those who are on it. It means work for every Leaguer either personally on the frontier himself or through another whom he has helped to send. With true knowledge comes the desire to exploit. When California was the frontier of our land and people learned of its possibilities from a mineral and agricultural point of view they were crazy to get out and work the soil. Nothing could keep them back. So the Christian who knows the true conditions along Christianity's firing line cannot sit idly by with indifference but must get into the work and

do all he can to save some one from destruction.

Frontier not far away. Every Leaguer can do some personal work even though he does not go to the foreign field. There are many sinners to be brought to Christ in the bounds of our own congregations. What are you doing in the line of Inner Mission work on your own field? While you are trying to defeat the devil abroad are you allowing him to win followers at your very door?

Septuagesima.

February 8, 1914.

"The Word Was Made Flesh"

John 1:9-14.

DAILY BIBLE READINGS—Feb. 2-7.

Monday, February 2—Acts 16:1-24.
Tuesday, February 3—Acts 16:25-40.
Wednesday, February 4—Acts 17:1-34.
Thursday, February 5—Acts 18:1-28.
Friday, February 6—Acts 19:1-20.
Saturday, February 7—Acts 19:21-41.
Sunday, February 8—Jno. 1:9-14.

HINTS FOR LEADERS.

Hymn 19. Psalm 24. Hymn 21. Prayer.

Scripture lesson to be followed by verses relating to some incidents of the birth of Christ. These to be given by the several members.

Discussion, "The Purpose of Christ's Coming."

Hymn 82.

Write out several short prayers and hand to those who are not in the habit of praying in public. Have these take part when prayers are called for.

An open meeting for any other feature.

Closing hymn 78. Lord's Prayer.

(Topic reviewed by Rev. Paul W. Koller.)

This is a very fitting lesson for Septuagesima Sunday. With this Sunday we enter upon those Sundays and lessons which culminate in Easter Day. It is well, therefore, that at this point we should emphasize again the divinity and humanity of Him who died upon the cross and rose again the third day. Septuagesima Sunday is the first Sunday of the Easter cycle, and its lesson of the God-man should stimulate devotion and help to confirm our faith in Him who has made atonement for us.

1. *The Word Was God.* Some weeks ago we studied the first part of this Gospel of John, and at that time we heard the witness that the Word was God. I am sure we have not forgotten it, but it needs to be emphasized again and again by Christian people. Everywhere about us there is a tendency to take the blessings that the son of God has brought to men, but not to acknowledge Him as God. The world likes very much the personality of Jesus. He is admired for His wonderful character and teaching, but they do not worship Him as God. This great fact John states so clearly, however, that no one who reads hon-

estly can doubt or deny that Jesus is God. In fact John puts that as the very purpose of his Gospel, John 20:31. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

With this emphasis upon His divinity, however, there must go the great fact that when the word became flesh He became a true man. His human nature was like ours, sin excepted. His temptations were real, His sufferings such as ours would be, only greater. Jesus Christ was a true man and dwelt among men.

2. *The Reasons for Christ Becoming Man.*

It is here that we find the real reason for our devotion and love to Him. We might read and speak about His divinity and humanity, but if we do not realize the purpose of His incarnation, we miss that which brings Him close to us and we to Him. Why did Christ come to earth as a little baby from the throne of God? There are many reasons known to most of us from our childhood, blessed reasons they are too.

He came to show us what God is. God had revealed Himself to humanity in His many dealings with them, but men somehow could not know Him as He is. So among the reasons for His coming we find this one of showing God to us as He is. "He that hath seen me has seen the Father."

Christ also brought us the pattern of a perfect man. Sin had defiled human nature, and the wonderful possibilities of human life were not known. When Christ came among men, however, He revealed to them the beauty and power of humanity, and while we of this day are far from being perfect we live on a higher plain than did those who lived before Christ.

The third and perhaps the greatest reason for His incarnation was to accomplish our salvation. This He did by bridging the gulf that so long separated man and God. He made an atonement for us, taking upon Himself our guilt and paying the penalty of our sin, and giving us the power for a new life in Him.

I am very much afraid that this topic will be studied as so many of them are, without some among us grasping its great importance. I urge you all to meditate earnestly upon the great truths it contains. They are the truths which Christ worked out for us, and the history of which we will read again and again before Easter morning.

The Son of God came among us as a man to save us from our sins.

QUESTIONS.

1. What does Septuagesima mean?
2. What difference does it make to us whether Christ is God or not?
3. Just what has Christ revealed to us of the character of God?
4. What is your relation to the God-man?
5. What has He done for you?

Sexagesima.

February 15, 1914.

Building the Brotherhood

I John 4:20-21.

DAILY BIBLE READINGS—Feb. 9-14.

Monday, February 9—Acts 20:1-16.
 Tuesday, February 10—Acts 20:17-38.
 Wednesday, February 11—Acts 21:1-20.
 Thursday, February 12—Acts 21:21-40.
 Friday, February 13—Acts 22:1-30.
 Saturday, February 14—Acts 23:1-35.
 Sunday, February 15—I John 4:20-21.

HINTS FOR LEADERS.

Instrumental music. Hymn.
 Psalm 1 (read responsively). Gloria Patri. Hymn.
 Scripture lesson, I John 4:20-21. Hymn. Prayer.
 Hymn.
 Remarks by leader.
 Recitation, "Abou Ben Adhem," by Leigh Hunt.
 Summary of discussion in Topics. Summary of discussions in REVIEW.
 Special music, previously arranged.
 Paper, "The Law of the Brotherhood of Man" (brief). Paper, "Social Significance of Brotherhood" (brief). Summary by pastor.
 Hymn. Lord's Prayer. Benediction.
 (Topic reviewed by Rev. J. Ernest Zimmerman.)

We are living in an age when selfish ambition and the Christianlike spirit of self-abnegation for the good of others are battling for supremacy as never before. The latter forces are winning the battle, for the leader, Christ, is going on before and with Him defeat is impossible.

There are many pessimistic individuals, both in and out of the church, who persist in declaring that the world is growing worse day by day. They either ignorantly make this claim or have shut their eyes to the signs of the times. Ever since Cain made answer to the Lord's inquiry relative to his brother Abel—"Am I my brother's keeper?"—has the fact of the "Brotherhood of Man" been impressing itself more and more forcibly upon the minds of men until today this impression is giving expression by deeds of love and mutual helpfulness as never before. As proof of this fact we see hospitals, orphan asylums and homes for the aged in every city. We have our charitable organizations which are looking after the poor. Every church is looking after the needs of the poor in its parish. Do

we know of anything of the kind before the Christian era? No. It is the fruit of the development of the Christ life in the world. True, many men who are doing much for their fellow men lay no claim to discipleship, but nevertheless the spirit of the Christ has left its impression upon them. 1

Since the great fact of the "Brotherhood of Man" was taught and exemplified by Christ, His Church should be the great teacher of the brotherhood idea. Not only should she care for the physical needs of men, but she should show above everything else an anxiety and love for the souls of men. It is in this latter phase of the brotherhood idea that the Church plays a part that cannot be taken by other charitable organizations, and it is the most important part. The two phases of the work should, however, go hand in hand for Christ never said, "Thy sins be forgiven thee" without at the same time healing those palsied with sin.

It has been said that we have had a children's age in the Church, then a women's age, then a young people's age, and that now we are having the men's age. When we look at this last age we cannot but congratulate the men of the Church for the wonderful things they have accomplished with the aid and guidance of the Spirit. The men have banded together for mutual helpfulness and to bring the world to Christ by their united prayers and efforts. How many men have been brought to Christ through this organization! Never, since the days of Christ on earth, has the "Brotherhood of Man" idea been as far-reaching as now. The men are reaching out to other lands. They are sending the gospel of salvation to their brethren of other races. The men have laid upon the command and promise of Christ as found in Matt. 28:19 and 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Every Church is feeling the influence of this movement. The world is feeling it; and we believe that since the men of the church realize the importance and magnitude of the task set before them, they will speedily see that Christ's last command is obeyed, and all people will enjoy a share in the blessings of salvation through Christ.

Now let us put the question to ourselves as individuals: What am I doing to build the Brotherhood? Am I exemplifying the "Brotherhood" idea? Have I been instrumental or even tried to bring a soul to a knowledge of Christ? John Wesley once said, "There is no such thing as a solitary Christian. One cannot be saved alone; he is saved in and for the social world in which his life is set." If this be true, am I a true Christian?

As a Luther League we are banded together for mutual helpfulness and to advance the interests of our Church in every way possible. Are we building the brotherhood idea as we are working for our Church? Unless we carry this idea into the League and church work we will accomplish nothing.



Quinquagesima.

February 22, 1914.

The Henkels

II Timothy 1:8-14.

DAILY BIBLE READINGS—Feb. 16-21.

Monday, February 16—Acts 24:1-27.

Tuesday, February 17—Acts 25:1-27.

Wednesday, February 18—Acts 26:1-32.

Thursday, February 19—Acts 27:1-22.

Friday, February 20—Acts 27:23-44.

Saturday, February 21—Acts 28:1-31.

Sunday, February 22—II Timothy 1:8-14.

HINTS FOR LEADERS.

Hymns, Psalm and Collect from Luther League Hymnal.

Consult Histories of Tennessee Synod, Histories of Wolf and Jacobs, Lutheran Biographies, Fifty Years in Lutheran Ministry, and Lutheran Cyclopedia.

Hymn. Psalm. Gloria Patri.

Prayer. Collect, "For the Ministers of the Word," page 9.

Scripture lesson, II Tim. 1:8-14 (read by the leader). Hymn.

Remarks by the leader (about ten minutes).

Summary of discussion in the REVIEW. Summary of discussion in the Topics. Hymn.

Paper (brief), "The Henkels and the Book of Concord." Paper (brief), "The Henkels and the Tennessee Synod."

Hymn. Collect, "For Peace," page 10.

Lord's Prayer, chanted. Benediction by pastor.

(Topic reviewed by Rev. W. J. Finck, New Market, Virginia.)

When we speak of "the Henkels" in Lutheran circles, we mostly have in mind the Rev. Paul Henkel and his descendants. The family, however, drains a human basin much, much more extensive. Paul Henkel was the leading member of the fourth generation of the American Henkels, and as he had many brothers, sisters, uncles and aunts, it can easily be seen that what we usually think of as "the Henkels" is but one branch of a large family in Mississippi.

Likewise do we circumscribe this large fam-

ily when we think of them as being wholly in the Lutheran Church. Paul's brother, Moses, became one of the most energetic and aggressive preachers in the Methodist Church, and of his sons seven entered the ministry of the Methodist and Methodist Protestant Churches. Other descendants have found their way into different divisions of the Protestant Church; yet it is true no doubt that the greatest portion of them are enrolled in the Lutheran Church.

Nor is the family confined to the name of Henkel, or some form of that name like Hinkle. During the past two hundred years descendants of Anthony Jacob Henkel have appeared by scores bearing different names, some of which are found in the ministerial register of the Lutheran Church, like Stirewalt, Yount, Sifferd, and many others.

Pastor Anthony Jacob Henkel "is the middle link of a family chain extending two centuries back to the Reformation, and forward the same length of time in America to the eighth and ninth generations, and including almost a hundred ministers and many prominent doctors and business men. The American branch came into prominence in the fourth generation with six ministers, the sons of one man, five of whom were Lutheran. Of these five the Rev. Paul Henkel was the greatest home missionary of the Lutheran Church after the Revolution. He was the father of six sons, five of whom became Lutheran ministers and one an active layman, a physician by profession, forming the beginning of a new era in the family, replete with ministers, doctors and publishers, unequaled in usefulness, unselfishness, consecration in business, and missionary zeal."

Confining ourselves to the descendants of Paul Henkel, we shall find that they directed their efforts to three fields of activity.

The first was the ministry. In this sphere of usefulness the father led the way in untiring zeal and missionary activity, in the true apostolic spirit. Confirmed by John Schwarbach, of the old Hebron Church, instructed in theology by Pastors Krug and Streit, licensed and ordained by the Ministerium of Pennsylvania, he began to preach in 1783, and for forty-two years the whole Northwest territory heard the voice of this earnest man, in season and out of season, now in German and now in English, preaching the gospel of the

Master whom he loved and whom he served, without money and without price. It is utterly impossible to estimate the extent of the labors of this heroic herald and pioneer.

Five sons followed him into the Lutheran ministry. Philip and David were ordained in North Carolina and devoted their time and energies to this State and Tennessee. Both were gifted and eloquent men. David was very conservative, an acute theologian, and a most energetic controversialist. He was often called on to lead in doctrinal discussions and to write theological papers. The Ministerium of Pennsylvania requested his synod to allow him to come to them to make a number of addresses. His two sons, Polycarp and Socrates, became prominent ministers of the Lutheran Church and were honored with the title of Doctor of Divinity.

Andrew and Charles, two other sons of Paul, labored continuously and successfully in Ohio. Andrew assisted in the organization of the Joint Synod of Ohio and Charles was licensed at its first meeting in 1818. They spent all their days in missionary labors in this State and as they were able to use both the German and English languages they formed very valuable members of their synod, taking a leading part in all the work and serving repeatedly as officers and as members of the most important committees. In the founding of the theological seminary at Columbus, and in the translation of German theological writings Charles in particular made himself invaluable.

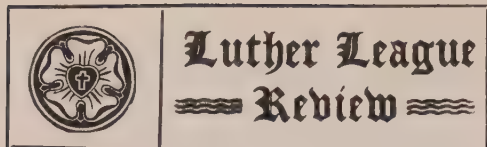
Ambrose in his ministerial labors became the virtual successor of his father in Virginia. Here he labored faithfully for forty-seven years, traveling over a large territory, up and down the valley, and across the mountains.

The second field of activity entered by the descendants of Paul Henkel was the practice of medicine. The father of the house of doctors was Paul's oldest son, Solomon. He early made his home in New Market and as a young man he went on foot to the University of Pennsylvania to study medicine. On his return he opened a drug store and an office for the treatment of patients. For fifty years he was the "beloved physician" for many miles around. A bridle path across the mountains made by the Henkel doctors and ministers is still known by their name. All his life Dr. Solomon Henkel was most active in the work

of the Lutheran Church, taking a prominent part in the Synod of which he was repeatedly elected secretary, and acting as superintendent of the Sunday school at home, as well as a lay reader. He carried on an extensive correspondence with many prominent men interested in church work or in his profession. For forty years he was postmaster of New Market.

Three of his sons and many grandsons followed in his chosen profession and rendered most efficient services in their calling. His grandson, Dr. Casper C. Henkel, was a prominent surgeon throughout the Civil War. Two other grandsons are still practising medicine. Dr. H. H. Henkel, of Staunton, and Dr. A. D. Henkel, of Winchester. Dr. C. O. Miller, recently elected to the State Legislature, is a great-grandson.

The third sphere of activity was the printery. In 1806 the first Lutheran publication house in America was established in New Market, Va. In the founding of this house three men were identified from the start. There was the father, Paul Henkel, then living in North Carolina, but who in 1805 returned to New Market; then Dr. Solomon Henkel, early in his correspondence, while his father was still in North Carolina, discussing the plan of establishing a printing office, and Ambrose Henkel, when but a lad leaving his home and going to Hagerstown, Reading and Philadelphia to learn the printer's trade. By their foresight, faith, courage, self-denial and persistent labors, they succeeded in performing a mighty work for the Lutheran Church of America, and especially for the English Lutheran Church, by publishing a long series of books and tracts, catechisms and hymn books, which culminated in the next generation in the appearance of the Book of Concord in an English dress in 1851. This was made possible by the earnest efforts of the four sons of Dr. Solomon Henkel, assisted by their uncle, the Rev. Ambrose Henkel, and their cousin, Dr. Socrates Henkel. For the past two decades the publishing house has been in the hands of Messrs. Ambrose L. and Elon O. Henkel, grandsons of the Rev. Ambrose Henkel. Recently the former died, leaving the printery in charge of Mr. Elon O. Henkel. It is still the center of much activity, and the place where most of the minutes of the Synods of the United Synod are printed.



OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and Her Young People

Edited by E. P. EILERT

WITH

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Philadelphia, Pa.

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✧ Editorial ✧

What is the chief aim of the Luther League? Is it financial? Is it education? Is it missionary? The mission of the Luther League includes all of these activities. These are simply the truths of a higher, a broader a deeper aim. The supreme aim is spirituality. What should be the attitude of the Luther League toward the use of the Bible? Should it be read and studied and discussed in her sessions? If it is not, she might as well disband for her usefulness will be crippled. The League must seek the Kingdom of the Word and its blessings, then all other things will be added unto her. Such is the practical work of the League. Because of this, two facts in young people's work are becoming every day

more certain. The one is that lemonade and cake socials, program entertainments and the like have had their day and soon will be shelved among the relics of the past. The other is that pleasure for the mere sake of pleasure alone should no longer be encouraged. Pleasure for instruction's sake is the higher aim. This should be fostered everywhere. Words that do not express instruction; words that do not convey some thought; words that do not bear to another some comfort; words that are of little importance in discipline and training our several faculties of heart and mind are wasted words. We must be careful in our employment of words. Often there is a great waste of words over trifling matters. Small matters are exalted, allowed to interfere with the more important work of the spiritual aim of the League. It will hardly do to quibble over small things and thus hinder the great work of the League. Thus, too, there is a matter of grievance. Someone wishes to state, someone wishes to nurse a grievance, to peddle it around and retail it to everyone and thus hinder the work. What a waste of words there is here! If you have a grievance, do not nurse it, but rise above it. Do not allow it to master you. Do you be its master. By so doing, there will be a unity of effort and a pushing forward toward one end and aim. God has given us powers. These powers are not to be wasted. They are to be used for certain ends. As Luther League workers, we need to hold fast to the faithfulness of God and use our opportunities for the advancement of the spiritual ends and aims of the League.



The hope of the Church lies in the Young People. If the next generation is to be a conservator of our Christian nation, they must not forget to pray. Nehemiah, for example, asked God for the hardest thing to do. His prayer was answered. He accomplished his task. Daniel prayed three times a day and so did David. Luther prayed, "God, give me

Germany for Thee," and God gave him Germany. John Knox prayed, "Give me Scotland, or I die," and God gave him Scotland. The example of the great men of the Bible and the great men of history who have powerfully influenced moral and religious thought inspire us to prayer. Pray every day that God will give America into the fellowship and peace and love of the Christian religion. Where two or three meet together as in a Luther League devotional meeting, gathered in His name, pray. In the assembly of the congregation, lift holy hands in prayer. Active Luther Leaguers, with a converted heart and anchored affection and a desire finding expression, will pray. The manner of directing the activities, appeal through organization, definiteness of plan, pleasant insistence and proper presentation of destiny for success require prayer. A praying League and praying Leaguers the Lord will richly bless and give them the Kingdom now and forever!



Much was said at the recent gathering of advertising men at Baltimore about truth in advertising. It is a principle that is coming to pervade all business life. It is a policy of frankness that the advertising writers have been urging. It leads the modern business man to tell just what his goods are. The same principle is good for the Church and for all organizations.



Sincerity may be recorded among the assets of power given public men, while they are alive, and is one of the clauses that lead to the growth of their fame after they are dead. Sincere men have most impressed their own generation, which largely accounts for the heightening of their reputation as the years glide by. With great intellectual attainments, with few gifts of personal charm, men with a large endowment of the brave old wisdom of simplicity have made the world direct, earnest, vigorous; they have left little doubt as to where they

stand, and there has never been a doubt where they stood, neither was there any mystification on important matters. Right or wrong, there they stood, clear and entire, never evasive or tricky, but always to be depended upon. It is the moral element which counts for much in politics. Stanch and determined with the feeling that he is going to be found thoroughly consistent, he betrays no thoughts of eating his own words or forgetting his pledges. He exhibits steadfast purpose to devote himself completely to the business of his office. With the grip on himself and the business situation, he has generally won instant and general approval. The manifestation of the homely quality of sincerity appears all-conquering. The people are right to follow an honest leader. Hesitations, vacillations, posturing, un concealed vanity and ambition leave the people in perplexity about the man's entire sincerity. He can count upon an immediate response and a great support; he proclaims a truceless war upon wrong so long as his trumpet gives no uncertain sound, but can prepare the people to support themselves in battle.



One of the names prominent in American literature is that of "Mark Twain." Samuel Clemens was at one time a pilot on the Mississippi, and from this came his nom de plume, "Mark Twain."

Plans have been made for the dedication of a monument to Mark Twain at Hannibal, Mo. Whenever it takes place it will be an event coming home more closely to Americans than most literary anniversaries.

Other authors sought their heroes and heroines in the gilded palaces of a foreign shore, amid the shadowy romance of history, or in the glitter of the aristocracy. Ordinary life seemed to them too dull and commonplace to furnish material for a good story.

Mark Twain had that supreme instinct that can see picturesque material and dramatic elements in the every day life lying at his door.



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While others traveled the world in search of a literary Eldorado he found the hidden gold at his feet. He always celebrated the typical American qualities. His characters had common sense, energy, enterprise, good humor. Mark Twain won a great audience by those boisterous qualities of exaggerated humor which are typically American. Twenty years ago Mark Twain was regarded by the literary critics as one who appealed merely to the desire for temporary amusement. His books were about like the comic paper that you buy to read on the train, but never take home. The pilgrimage of literary notables that will be heading for Hannibal will show how the final estimate of Mr. Clemens has changed.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors "and the King of Glory shall come in."

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"Yes, she could walk, if only you could afford to take her to some good surgeon for an operation," said the good old doctor.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—The Lutheran Hospice in this city outgrew its quarters within the first year of its existence, and at its November meeting the Board of Managers authorized the renting of another house which will accommodate eighteen or twenty more men. One of the rooms in this house will probably be set aside for the accommodation of Lutheran ministers and laymen who, with their wives, may from time to time visit this city. All Lutheran pastors and church workers who know of young men about to come to New York to live, whether permanently or temporarily, are invited to send their names and direct them to call upon Mr. Paul C. Holter, director, The Lutheran Hospice, 2040 Fifth avenue, New York.

—The Lutheran Emigrants House Association on December 4 celebrated the fortieth anniversary of the founding of the Lutheran Emigrant House in this city. A special service was held in St. Paul's Church, Brooklyn, Rev. Hugo W. Hoffman, D.D., pastor. Addresses were delivered by Rev. Dr. E. Hoffman, of Toronto, Canada; Rev. Dr. George C. F. Haas, New York; Rev. I. Chantry Hoffman, D.D., Philadelphia, and Rev. F. O. Evers, the immigrant missionary. Although the Emigrant House has been sold, the society is still actively engaging in its work with the immigrants along other lines.

Philadelphia.

—The every-member canvass at the Muhlenberg Memorial resulted in an increase of 92 per cent. in pledges for current expenses, and 128 per cent. for benevolence. Rev. Jerome M. Guss and his people are much encouraged in the work.

—Rev. Samuel Laird, D.D., pastor emeritus of St. Mark's Church, died at his home on December 17, aged seventy-nine years.

Albany.

—Rev. Karl Riebesell, formerly of Brooklyn, was, on November 30, installed as pastor of Trinity Lutheran Church, this city.

Cleveland.

—A joint committee of our Lutheran churches in this city recently held a meeting to consider ways and means for conducting inner mission work in the city. Two sub-committees were appointed to make further investigations concern-

ing the establishing of headquarters in the center of the city for the united activities of the Luther Leagues.

Louisville.

—For thirty years the pastor of the First Lutheran Church, this city, Rev. S. S. Waltz, D.D., was honored by the congregation and his personal friends December 18 in a fitting celebration. Mayor Buschemeyer presented the city's greetings to Dr. Waltz on the occasion, and his brother ministers representing nearly all denominations, added their testimonials of appreciation and offered their congratulations. Gifts of money and other tokens of affection were bestowed.

—The First Church has received a bequest of \$2,500 from the estate of Mr. Henry Schroeder, a deceased member.

Omaha.

—Rev. J. Mellander, of St. Charles, Ill., has accepted a call to become associate pastor of the Deaconess Institution in this city.

General.

—Miss May C. Mellander, a former well known Luther League worker in Illinois, now a missionary in Porto Rico, is recuperating her health at the home of her parents in St. Charles, Ill. Through Miss Mellander's efforts, the first local Luther League in Porto Rico was organized.

—The North Star College building, Warren, Minn., erected at a cost of \$50,000, was recently dedicated. Among the speakers were Governor Eberhardt, Prof. Stomberg, of the State University; Rev. Johnson, president of Gustavus Adolphus College; Dr. Pettijohn, of the University of North Dakota.

—The United Danish Lutheran Church and the Danish Lutheran Church in America are agitating a union of these two bodies.

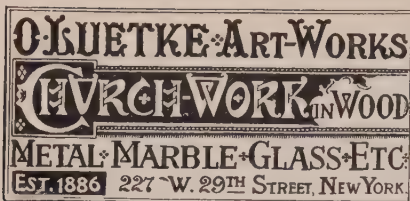
—Gustavus Adolphus College, St. Peter, Minn., recently received a special gift of \$2,000 from Mr. Albert Johnson, and Luther College at Wahoo, Neb., received \$1,000 from Rev. and Mrs. C. E. Elving.

—Mrs. Mary Heltne, of Goodhue County, Minn., who died a short time ago, bequeathed nearly all of her \$10,000 estate to the United Norwegian Church.

—A Chinese Lutheran paper is now being published. It is the official organ of the Lu-

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theran Church in China. It is published monthly by the faculty of Union Lutheran Theological Seminary at Shekow, Hupeh, China. One of the covers is in English; but all the rest of the paper is printed in Chinese.

—By the will of the late W. J. Coffey, of Memorial Lutheran Church, of Shippensburg, Pa., Rev. A. B. Van Ormer, pastor, the following bequests are made, being available after the death of his wife, Mrs. Mary G. Coffey: \$500 to the Woman's Home and Foreign Missionary Society of Memorial Lutheran Church, to be invested and the funds expended for the education of a boy or girl in the foreign field; \$500 to be invested for the maintenance of the orchestra of Memorial Lutheran Church; \$500 to the Loysville Orphan's Home; \$250 to the Board of Church Extension; \$250 to the Board of Home Missions.

—Gettysburg College will raise \$130,000 for new buildings as follows: New science hall,



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—Rev. N. Friedman, missionary among the New York Jews is to translate Luther's Small Catechism into the Yiddish language.



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With our schools turning away almost as many pupils as they take in, with parents taking away disappointed children from kindergartens too full to admit one more, with no provision at all for a girl's school and no women missionaries in the field, the call of Japan rings in its insistence to the Lutheran Church.

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Luther League of America

Statement No. 12

From December 1 to December 31, 1913.

GENERAL FUND.

Church of The Atonement, Washington, D. C.	\$2.40
L. L. of Minnesota.....	32.00
L. L. of St. Avenger, Ill.....	6.00
L. L. of Pennsylvania.....	50.00

DONATIONS.

Rev. S. T. Michler, Lebanon, Pa.....	2.00
Christus Ev. Lutheran Church, Buffalo, N. Y.	5.00

Total for December.....	\$97.40
Previously reported.....	1,243.74

Total receipts.....	\$1,341.14
Total disbursements.....	1,334.71

Balance on hand.....	\$6.43
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Respectfully submitted

C. T. A. ANDERSON, Treasurer.

Chicago, Ill., January 3, 1914.

NEW YORK.

Albany and Susquehanna District.

—The following officers were elected at the annual meeting of the Luther League of St. Mark's Lutheran Church, Middleburgh, N. Y.: President, Paul B. Matlice; vice-president, Chas. Mann; secretary, Ward Keeler; treasurer, Ermandine Sheeley; organist, Mrs. R. C. Deitz; assistant organist, Arline Keeler; superintendent of Junior League, Mrs. R. C. Deitz. The membership rolls were revised at the annual meeting and the society starts the new year with forty-six active members. With the resumption of the regular church services by the new pastor, Rev. R. C. Deitz, the League has every prospect of a successful year's work.

Buffalo District.

—The Luther League of Grace Lutheran Church, North Tonawanda, held their annual meeting on Tuesday evening, December 9, at which time the following officers were elected: Louis A. Wilke, president; Emma Witzke, vice-president; W. H. Meisner, secretary; Lydia Hains, financial secretary; Delia Ackerman, treasurer. A committee of three was appointed to get all the League members to join the Sunday school. It was decided to give \$100 toward the church mortgage. Fifteen new members were received during the year, making a total enrollment of seventy-one members.

PENNSYLVANIA

Philadelphia District.

—A Luther League with a charter membership of thirty-five was recently organized in Luther Memorial Church, Rev. N. E. Yeiser, pastor.

Allentown District.

—The nineteenth annual convention of the Allentown District Luther League was held on Thursday, November 6, in St. John's Lutheran Church, Allentown, the Rev. A. Steimle, pastor. A large representation was present from the various leagues in the district, including delegates from Emaus, Macungie, Fullerton, Catsauqua, Bangor, Bethlehem, South Bethlehem, Easton and Allentown.

The entire morning session and part of the afternoon session was devoted to the transaction of business. A report of the last State convention at Hazleton was presented by Miss Louise Leisenring. Plans were discussed and suggested for liquidating the remainder of the debt now resting on Luther League Hall, Muhlenberg College. The reports of officers and committees indicated the progress made during the past year, and showed increasing interest in the League work throughout the district. The annual outing or picnic of the Leagues is to be held as usual during the months of July or August, and a committee was appointed to make arrangements for same.

The following officers were nominated and elected for the coming year: President, Richard J. Schmoyer, Allentown; vice-president, Frederick J. Walker, Catsauqua; secretary, Henry Moehling, Jr., Allentown; corresponding secretary, Miss Louise Leisenring, Allentown; treasurer, David G. Jaxhelmer, Bethlehem.



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The main address of the afternoon session was delivered by the Rev. Arthur T. Michler, of Lebanon, who gave a most interesting talk on "The Church and the Boy." Other addresses scheduled for the afternoon were "What the Church Should Do for Its Young People," by the Rev. F. K. Fretz, Ph.D., Easton, and "The Junior Luther League," by the Rev. F. L. Eichner, Stroudsburg.

At the evening session a large audience listened to the excellent address of the Rev. H. C. Kline, of Bethlehem, who so ably treated "The Reformation Spirit Within the Luther League." After an anthem by the St. John's Choir, and the singing of the Luther League Rally Hymn, the meeting adjourned, and one of the best attended conventions of the district was brought to a close.

Schuylkill District.

—St. John's Tamaqua, Rev. A. E. Schmitt-henner, pastor, is rejoicing over the liquidation of the debt that had been resting upon its \$30,000 property. During the present pastorate, begun in 1906, \$7,100 has been paid, and during the past year \$1,750 has been raised, the Luther League of the church having assumed the burden of the work.

Pittsburgh District.

—The Luther League of Frieden's Church, Myerstown, Rev. A. E. Youse, pastor, held anniversary services on December 4. There was a large attendance and much interest manifested. Rev. C. H. Hemsath delivered the anniversary address.

OHIO.

Springfield District.

—The Luther League at Springfield filled sixteen baskets and delivered them to poor families Christmas Eve. A union Luther League service was held in the First Lutheran Church

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at 7.30 Christmas morning. About fifty young men from the Lutheran churches of Springfield started about 4 o'clock Christmas morning singing carols, and went to the First Church about 7 o'clock, where breakfast was served them.

District Number Six.

—The third annual convention of District No. 6, Luther League of Ohio, was held January 1 in Grace Church, Canal Dover. Forty delegates and visitors were present. Eighteen delegates represented Alliance, Canal Dover, Canton and Orrville.

The morning session was largely occupied by reports of committees and officers. Dinner was then served by ladies of the church, after which short talks were given.

The afternoon session was opened at 2 o'clock by the Luther League service. Papers on "Efficiency in Presenting Luther League Topics" were then read. A general discussion followed. General business and elections were then taken up. The following officers were elected for the year: President, D. L. Keyser, Canton; vice-president, Ralph Reining, Orrville; recording secretary, Miss Edith Kuhn, Canal Dover; corresponding secretary, Miss Lulu Rachle, Canton; treasurer, Fred Shaffer, Alliance; member at large of executive committee, Rev. Kennerly, Alliance. The convention decided to change the time of the conventions from January 1 to May 30.

Lunch was then served to all by the ladies. After lunch Mr. Keyser acted as toastmaster. Short talks were given by many visitors and delegates.

The Vesper service was used at the evening session. The address of the evening was given by Rev. F. W. Rolfing, Van Wert, Ohio. The people of Canal Dover extended generous hospitality in their entertainment of the visitors.

ILLINOIS

Chicago District.

—At the Fall Rally of the South Side Leagues last November, Mr. Kunst, the South Side vice-president, placed before the delegates a plan for a series of circle meetings. The plan is as follows: Each League is to entertain one of the others alternately and be entertained in return. The meetings to be held every second week.

During Lent these meetings are to assume a devotional character with a short social hour following. Those which do not occur during Lent are to be purely social. The arrangements are left to the Social Committees, with the proviso that no great expense is to be involved in them.

A delegate was appointed by each League to confer with the vice-president in arranging the dates. The committee, consisting of Messrs. C. E. Bacus, Roy Seibert, Alfred Dahlberg, Geo. Sommers and Geo. Popp, has arranged a schedule of dates, which will begin January 13, 1914, and continue until May 28.

Mr. Kunst is confident that this plan will benefit the League by promoting a spirit of fellowship and friendship not otherwise to be obtained.

Tri-City District.

—The Luther League of Grace Church, Rock Island, the Rev. Ira O. Nothstein, pastor, has undertaken to raise the funds with which to secure a pipe organ.

—A Luther League with a good membership was organized on November 23 in St. Peter's Church, Arenzville, Rev. B. Garten, pastor.

WISCONSIN.

—The Luther League of the First Church, Stoughton, celebrated its twenty-fifth anniversary by a public service, followed by a banquet, December 30. The historical sketch was given by Miss Minda Johnson, president of the League, and very interesting addresses were delivered by Rev. and Mrs. T. H. Dahl, of Minneapolis. Others participated, and the result was a quickening of interest in the League and its work.

MISSOURI.

—The Mary and Martha Society of the First English Lutheran Church, Andreas Bard, D.D., pastor, sent a Christmas box to the orphans at Tabitha Home, valued at \$25.

KANSAS.

—The young people of St. Paul's Church, Garnett, Rev. C. W. Seville, organized a Luther League on Thanksgiving Eve. This society has already applied for admission to the Luther League of Kansas.

Explanation of The Common Service

in the form of questions and answers comprehensively and clearly given.

With Appendices on Christian Hymnody and Liturgical Colors and a Glossary of Liturgical Terms.

This book is the direct result of Luther League Devotional Study and has been prepared by a committee of Liturgical Scholars appointed by a District Luther League. It should be widely read and studied by all young and old Lutherans.

No question concerning our Services remains unanswered.

In the preparation of this Explanation the Standard sources have been consulted. Whatever seemed well adapted to explain the meaning and the connection of the several parts of the Service of the Church was freely used.

The book is 6¼ by 8½ inches, printed in red and black, the portions from the Church book being in red, while the Explanation portion is in black, on fine Oxford laid paper with wide margins. It is to be had in two styles of bindings.

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NORTH CAROLINA.

—The Southern District Luther League was recently organized by seven local societies at Hickory, Statesville, Dallas, Lincolnton and Newton. The officers chosen are: President, M. F. Troutman, Statesville; vice-president, Miss M. Rhoora, Lincolnton; secretary, Miss Lucy Deaton; corresponding secretary, C. E. Fritz Hickory; treasurer, Miss Ida McAllister.

TEXAS.

—During the past year the members of Grace Luther League contributed to the regular treasuries of the League monthly dues amounting to \$37.10, and to the Betterment Fund the sum of \$9.15. At the time of the renovating of the church building, the Luther League heartily enlisted in this work, and was instrumental in collecting the sum of \$118.50 toward this work.

The League presented a Thanksgiving gift to the Orphan's Home at Mars, Pa. Attendance during the past year range from 14 to 24, with an average attendance of 19. During the past year 19 members have been received.

OREGON-WASHINGTON.

—President W. S. T. Derr, of Vancouver, visited Seattle, Tacoma and Chehalis, Washington, in the interest of the contemplated coming of a National Luther League Convention to the Coast in the near future.

—The Luther League at Vancouver made a trip to Portland to entertain the students of the Pacific Lutheran Seminary the evening of December 12.

—A Junior Luther League has been organized at Vancouver.

—President Treffinger, of St. James Luther League, Portland, Oregon, is a student at the Pacific Lutheran Seminary.

—During the past year the Luther League of Holy Trinity, Seattle, has supported a native missionary in India. This League is also supplying the State Reformatory for men and boys at Monroe with Lutheran literature, and has placed the Review in the Seattle Public Library and the Y. M. C. A.

Book Reviews

Luther's Correspondence and other Contemporary Letters: translated and edited by Preserved Smith, Ph.D., Vol. I, 1507-1521. The Lutheran Publication Society, Philadelphia, Pa., 3 vols., \$10. This is the first of three monumental volumes to be issued by the Lutheran Publication Society, commemorative of the Quarto-Centennial of the Reformation. In 1911 Dr. Preserved Smith issued "The Life and Letters of Martin Luther." As a student of Luther and his times, Dr. Smith is qualified to give us in English the letters of Luther and his contemporaries, and we appreciate the enterprise that has led one of our Lutheran publishing houses to issue these stout volumes of correspondence. There is already extant in English a small volume of letters of Luther. Nothing, however, comparable to this great work exists in English. It is true "the men who have most changed history have been the great religious leaders." In that last and greatest movement "of world-wide importance, Martin Luther" easily takes the first place. "It is," as Dr. Smith remarks, "safe to say that every man in western Europe and in America is leading a different life today from what he would have led, and is another person altogether from what he would have been had Martin Luther not lived. For the most important fact in modern history is undoubtedly the great schism

of which he was the author, the consequences of which are still unfolding and will continue to unfold for many a century to come." In this first volume of 583 pages—complete index—there are 477 letters of Luther and his contemporaries, written to Luther and to each other and about Luther. These letters are from Spalatin, Wolfgang, Eck, Carlstadt, the Emperor Maximilian, Pope Leo X, Melancthon, John Lang, Duke George of Saxony, Erasmus, the Elector Frederick, the Cardinal Archbishop of Mayence, Zwingli, Ulrich Von Hutton, Bucer, university faculties and others, as well as from Luther himself. It is a complete epistolary history of this memorable period. Luther, in a letter to John Braun, thus writes of himself: "Now I am at Wittenberg, by God's command or permission. If you wish to know my condition, I am well, thank God, except that my studies are severe, especially Philosophy, which from the first I would willingly have changed for Theology; I mean that Theology which searches out the meat of the nut and the kernel of the grain and the marrow of the bones. But God is God; man often, if not always, is at fault in his judgment. He is our God. He will sweetly govern us forever." Well is it said and this gives Dr. Smith's view, "The dominating personality in this book, as in the age, is Martin Luther. To many the chief

value of the book would be the revelation of his inward life. His early spiritual struggles, the things by which he profited and grew, his faith, his devotion to conscience and truth as he saw it, and his indomitable will stand out in his unconscientious autobiography. No man in history has more thoroughly represented and more completely dominated his time. And these earliest years are the most beautiful in his life; a desperate battle, and a momentous victory for progress and for the right." This is an age when we need the Luther spirit. The dates 1507-1521 give an adequate idea of the important period covered by these letters. This is an age that should have a revival of Luther's spirit, a time for a restatement and a practising of the principle "that liberty of conscience and the free exercise of private judgment in matters of religion are natural and inalienable rights of men, of which no government, civil or ecclesiastical, can deprive us." It is only recently one of our most distinguished men of letters, before one of the most conservative Protestant Episcopal churches, and subsequently before one of the great universities of our land, said, "We look around us, and we perceive at length that every institution in our modern government, every discovery in our modern science from the telegraph which encircles the globe to the cure and prevention of disease, has been accomplished against the principle for which that church still stands, the principle of having our thinking done for us. It is of no avail to say that the world is no better for these discoveries. That would be to deny God's revelation. We see that this imposed authority would forbid us, in the most sacred department of life, to think for ourselves, while we are at the same time citizens of a government whose very existence depends on our thinking for ourselves. Behind every form of government ever devised under the sun there is a form of religion which fits it and inspires it. Despotism had its religion of superstition and fear; democracy has its religion of universal education and of individual responsibility, which means that there must be no organization or intermediary between ourselves and our God. If we don't believe in democracy, we shall have difficulty in finding for ourselves a country in God's world as He is shaping it today." How in the spirit in the air ring Luther's words today with a clear clarion note: "I read the scholastics with judgment, not, as they do,

with closed eyes. Thus the apostle commanded: 'Prove all things; hold to that which is good.' I neither reject all that they say nor approve all. Thus those babblers make the whole of a part, a fire of a spark and an elephant of a fly. But with God's help I care nothing for their scarecrows. They are words; they will remain words. If Duns Scotus, Gabriel Biel and others had the right to dissent from Aquinas, and if the Thomists have the right to contradict everybody, so that there are as many sects among the schoolmen as there are heads, or as hairs on each head, why should they not allow me the same right against them as they use against each other? If God is operating, no one can stop him." Thus Luther wrote to Staupitz. This volume is easily handled. The paper, type and press work are of a high degree of excellence. We have seen no better from the great secular publishing houses. We welcomed this first volume; we shall await with great expectation the subsequent volumes. These volumes will not be "filler" for bookshelves. They will be a positive addition to any library. We commend this work, not only to Lutheran pastors and Lutheran laymen, but to the clergy and the laymen of all denominations, and to the general public libraries and particularly to university libraries for their historical and biographical section, and to all everywhere who would know the real heart of the apostle of the Reformation and the vital purpose in the Reformation. Since the Lutheran Publication Society gave us the "Theology of Luther," by Kostlin, they have not put the church under such a debt of gratitude as in the publication of this work.



"At the end of life we shall not be asked how much pleasure we had in it, but how much service we gave in it; not how full it was of success, but how full it was of sacrifice; not how happy we were, but how helpful we were; not how ambition was gratified, but how love was served. Life is judged by love, and love is known by her fruits."—Hugh Black.

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The Juniors at Work

FOR DEPARTMENT INFORMATION, ADDRESS REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

The Forward Glance. The season, through which we are passing, is one of great interest to the young people of the Church. It is the time of which the gospel stories bring to light anew the treasures of the childhood and youth of our Lord. On the New Year's Day we celebrated the giving to the Babe of Bethlehem His prophetic name, Jesus; expressing the love, the value, the mercy, the freedom of Him who makes us safe. On the following Lord's Day, there is told the story of how the wise men [whose arrival is always celebrated on January 6 (called "Epiphany") (or showing)] fulfilled their work. On their account Epiphany Day is at times called the "Festival of the Three Kings," and in later centuries some have connected with it, our Saviour's baptism. Then, on the next Lord's Day, we have the story of the Boy Jesus, sought by the anxious Joseph and Mary, and found in the Father's house in Jerusalem; interested in the "wisdom from on high." The miracle at Cana's wedding feast marks the third Lord's Day and the stories of the healings of a lowly leper and the servant of a noble hearted captain, as rewards of faith, and signs that Jesus was the true Son of God; complete the lessons of the month.

The wonderful Master's control of wind and waves will also be soon set forth, on the first Sunday in February, and this, in turn, is followed by the beautiful story of the vineyard into which laborers are sent at many hours of the day.

It is a very good practice, wherever possible, for our young people to commit to memory the gospel lesson of the holy Lord's days as they pass; or when they have done this to add the collects as a course for the second year. Then during the third, or older time, the epistle lessons, more abstract and difficult, may follow.

Martin Luther, Christopher Columbus and a host of others who have been wise and great in their day, remind us of the great value of the steadiness of purpose of those who would carry out any great plan in the service of God.

A good resolution for the New Year would be to take greater care and make better use of the Lord's Holy Day.

Hints and Suggestions. Perhaps we may be able to derive much benefit at the social meet-

ings of our League, if we can take advantage of scriptural tableaux or historic figures or groups; care being taken not to attempt any subject in which the Son of God is to be represented, as that is too sacred for such a presentation. Any other fact, however, from the Old or New Testament story might be given with very pleasing effect; such as the finding of Moses, the return of Ruth with Naomi to Bethlehem, the child Samuel, David worshipping, with his harp, Esther before the King, Daniel praying, the wise men coming from the East to Jerusalem, Mary, Martha and Lazarus in the home at Bethany, Peter's repentance after denying his Master, Timothy taught by Eunice and Lois, Paul preaching at Rome, the boy Luther in the school or singing on the highway or sheltered by Madame Cotta, the student Luther discovering the Latin Bible, the nailing of the ninety-five theses to the church door, etc. Such presentations commend themselves to the young people, for while they are full of real amusement and pleasure they also require study and careful examination of the Bible and church history so that each subject may be properly given. The social side of our Christian life is a matter that should be cultivated with the greatest interest and care, to the fullest extent.

How many lessons may be learned from a watch! The gathered materials, the calculation and design of every part, the "assembling" of each portion, the outward case or form, the testing, the regulation, the winding and setting, the starting and ever going "forward," the purchase, the change from idleness into usefulness, the telling the truth, are all beautifully illustrated by the little time-piece that any Junior may carry.

Much depends in our League work upon having willing and capable officers and active committees. Good leaders enhance the interest and make the membership earnest. If there is a spirit of usefulness abroad in the League great results will follow. Then the words of the prophet Isaiah will apply: "Here am I, send me!"

We hear much of the conservation of our forests and water power in our day, and why shall we not also think of the nobler idea of the conservation of our young men, in the true growth and course of a positive, godly Christian life.

Which of our boys has the ministry in view?